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A 1481 d. 35.

Seasonable Suggestion

Arising from

The Grateful Reflexion

UPON

Her Majesties *Resolution*, the Lords *Agreement*, and the Commons *Determination* on it, to *let the Dissenters quietly enjoy that Indulgence which the Law hath allowed them.*

To improve our UNION.

Set forth, that the Concern so Momentous should come into the Consideration of the *Legislature*, when Business gives Leisure, and Time serves it, in this Present, or another Future Session of Parliament.

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THE
Seaſonable Suggeſtion.

THE Holy *Church*, let it be acknowledged, as it is, to be diſtinct from, and independent on the *State* ſo as the Goſpel is to be preached in all Nations, though the Magiſtrate be againſt it: And that thoſe who are converted, are to be baptized, and join in Societies, or Fellowſhip for the Profeſſion and Worſhip of God and Chriſt, in *Doctrine, breaking Bread, and Prayer.* And that theſe Societies, conſiſting of Miniſter, and People, are Churches, and ſo called in Scripture: And that theſe *Particular* Churches, ſpread all over the World, do make the *Univerſal*, whereof Chriſt is *Head*, who is ſubject to no Earthly Governour, ſo as what he hath commanded muſt be done; and if ever we are called in Queſtion for it, we may anſwer with the Apoſtles, *Whether we are to obey God or Man, judge ye.*

Nevertheleſs, when it ſhall pleaſe God, that whole Kingdoms or Commonwealths be converted to the Chriſtian Faith, ſo as the *Higher Powers*, as well as the People, are turned

Chriſtians of the ſame Religion, then do they become *National Churches*, which yet are *Particular* in Reference to the *Univerſal*, and *Independent* in regard to Foreign Juriſdiction. Theſe *Higher Powers* now being Chriſtian, are, and are to be owned, for the *Chief Officers* under Chriſt, to take Care that what he hath commanded be duly fulfilled, and alſo to ordain whatſoever is farther conducive to the *Bene*, or *Melius Eſſe*, of the Church, in regard to all Matters not commanded nor forbidden by Chriſt.

Here ariſes the great Queſtion in reſpect to the *Forms* of theſe Churches by Divine Authority thus raiſed, whether they muſt be *Epiſcopal*, *Presbyterian*, *Independent*? And it is to be fairly aſſerted, that neither of theſe *Forms* are of ſuch *Jure Divino* Inſtitution, as that there is expreſs Command in Scripture to ſet up the one, and not the other, but that they are left to the Prudence and Piety of the Rulers, which before the Magiſtrate was Chriſtian muſt be the Miniſters, (*Obey them that have the Rule over you*,) who did ſet up that which they judged moſt agreeable for their Peoples Edification. But as for the Church *National*, it is this Matter above any, which is of moſt Unqueſtionable Right belonging to the *Supreme Powers* in every Nation to ordain that *Form* as ſeems moſt appoſite for their *State*, and it is the Chriſtian Liberty of the *People* that they may obey it.

This Doctrine is that which is to be maintained by every True Chriſtian Stateſman as a Jewel of the *Britiſh* Crown; for by our Law

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at this Time we know that theſe Three Forms are all rendred allowable, ſeeing the *Epiſcopal* is ſet up in one Part of the Kingdom, the *Preſbyterian* in another, and there is an *Act of Exemption* for the *Independent*; ſo that all and every of the Parties upon ſwearing *Fidelity* to the Queen, (which includes both Oaths of *Allegiance* and *Supremacy*, by which She is owned Head of the Church,) are made Fellow-Members of the Church as *National*, and partake alſo of the Benefit of her Protection.

The firſt Church that is gathered in any Country muſt be *Independent*, *which conſiſts of the People gathered*, and their Miniſter and Paſtor, whoſe Office it is to *Feed* the Flock, and *Guide* it. He muſt *Preach* the Word, and Adminiſter the Sacraments, *Pray* with his Congregation, and ſet up Chriſtian Government, as he can. The *Church Keys* are given him, and they are both of *Doctrine* and *Diſcipline*, partaining habitually to the *Eſſe* of the Church, as inſtituted by Chriſt. As for the Confederating of Presbyters for Exerciſe of Diſcipline, it can be aſſumed only *ad Melius Eſſe*, and the Diſtinction of *Biſhop* and *Presbyter*, (which is *Gradu*, not *Ordine*, according to Biſhop *Uſher*,) can be aſſumed no otherwiſe, for in a Firſt Congregation it can have no Place: But when Congregations are multiplied, ſo as the Nation and Supreme Magiſtrate become Chriſtians, an Eminency of one Miniſter above another may by his Authority be conſtituted; and that not of Honour only, but of Power over their Fellows; which yet is not that *Formal* Power as belongs

belongs to them *quà* Miniſters, but that *Objective* which belongs to the Magiſtrate, and is given by him. The Magiſtrate hath an External Power of regulating Matters of the Church that is not *Deſtructive*, but *Cumulative* to the Internal of the Miniſters, and *Preſervative* of it. His Duty is both to protect the Churches, and ſee that what Chriſt hath commanded be both by Miniſter and People obſerved.

In *Henry* the Eighth's Reign the Clergy were called to conſult about this great Buſineſs, and upon Search and Sound Debate they came to find and declare, that the Biſhop and Presbyter are the ſame in Scripture, that is, but One Office; for there are but Two, which *Timothy* and *Titus* were to ſet up, and that was *This* and the *Deacon*. That Prince therefore would have the Biſhop to acknowledge their *Prelacy* to depend on him altogether, which they granted, ſo as ſome of them had their Biſhopricks by *Commiſſion*: Their Approbation appears by the Book they put forth Authoritatively, and entituled, *The Neceſſary Erudition of a Chriſtian Man*, a moſt Authentick Book at that Seaſon.

And how came the Biſhop at firſt into the Church? We are told by St. *Jerome*. For Peace Sake, and avoiding Contention among the Presbyters, they choſe one to preſide over them. It was not from a Command of *Chriſt*, or *Peter*, or *Paul*, or *John*, or other Apoſtles, but being only of Prudential Human Choice, when the *Higher Powers* are Chriſtian King *Henry* was in the Right, there is no Way better or wiſer for the Biſhop to have his Preheminence than

than from them. And what is it the Biſhops (more than the Miniſter) now do, or can do? Is not the Power thereof from the *Law*, that is, the Queen's Law? If from *Chriſt*, how can they act as Biſhops, and have their Proper Work be done by a *Lay-Chancellour*, and *Officials*, that are no Officers of Chriſt? Is *Probate of Wills*, and ſuch Work, *Miniſterial* Duty? It is not to be queſtioned but that the Miniſters of our Pariſhes (which have the Title of *Reverend*) are to be looked on as Miniſters of Chriſt, and that is *Paſtors and Teachers*, as the Biſhops are, and can be no more, ſince *Apoſtles*, *Prophets*, *Evangeliſts*, which were Officers above them, are ceaſed: And they being Chriſt's Officers, that have a *Rule* over their Flocks by his Appointment, what Authority can the Biſhops have more over, but that which is given by the Magiſtrate, (or Law,) unleſs they will rob them of what Chriſt hath given? *Quid facit Epiſcopus quod non facit Presbyter*, ſays the forenamed St *Jerome*; and as for his *Excepta Ordinatione*, I anſwer, we have Ordination by the *Presbytery* expreſly in Scripture; and I doubt not but the Miniſters ſo ordained Abroad in the Reformed Churches, and ours at Home, are Miniſters validly ordained, as well as thoſe by Biſhops, but with this Difference, (if it pleaſe,) they are both Miniſters alike *in foro Dei*, but the laſt only *in foro Eccleſiæ Anglicanæ*.

Upon this Suppoſition, if no Authority over their Fellows were aſſumed from the Command of *Chriſt*, but from the *Queen*, or her Law, and

and ſhe ſhould Commiſſion them, and Appoint them their Work under Her, and make it to be only a ſuperviſing the Particular Churches through the Kingdom, whether *Presbyterian*, *Congregational*, or their own, the *Parochial*, to keep them orderly according to their Principles, without meddling with their Communions, to make any Change about them, but to ſee that nothing be done which is Prejudicial to the *State*, or *Religion*, who does not foreſee a Univerſal Compliance to ſuch an Authority of theirs, as unto the Queen herſelf, it being derived from Her, without any future Scruple of Conſcience about it.

The Queen makes the *Biſhops* as She makes them *Lords*. Their Biſhopricks, and Baronies, and Revenues, are theirs by Right of *Law*, and not by Commiſſion of the *Goſpel*. They have the *Church Keys* given them by Chriſt, but as given to other Miniſters, and have no other Preheminence over the Soul than they. The Care of a Paſtor over a ſingle Congregation may be undertaken, and by God's Grace be performed; but the Biſhop, who is Paſtor over a Dioceſs as his Church, if he hold it as a Church, *infimæ ſpeciei*, it is a Charge unaccountable: I am not for taking away by this any Honour, or Riches, from the Biſhop, but for eaſing his Burden. There is a Care of *Eccleſiaſtical* Affairs as of *Civil* belongs to the Queen, as She is Supreme Moderator and Governour over all Perſons and Cauſes of both Kinds, and if ſhe ſhould commit the Care of *Eccleſiaſticals* to Biſhops, making them Her

Juſtices

Juſtices as to theſe Cauſes, as She hath others for *Civil*, that was an Office Practicable, an Office for doing only the Queen's Eccleſiaſtical Buſineſs, whereof Account might be given to God and Men.

Let the Biſhop be a Paſtor of one Congregation as other Miniſters of Chriſt, and let the People which come to the *Cathedral* (if he will) be his Flock, as the Pariſh Congregations are the Miniſters Flock; but let him not, being but One Man, be intendedly made and conſecrated a *Paſtor* over all the Congregations in his *Dioceſs*, for we have no ſuch Thing as a *Paſtor* and his *Curates* in Scripture, ſeeing a Paſtor is to do the Work of a Paſtor, and give an Account to God of it himſelf. The Cure or Care of Souls, which the *Miniſter* hath in his Pariſh, is not to be put off by him, as the Cure and Charge of the *Biſhop*, but as the Cure and Charge of his own, faithfully to be fulfill'd. The Cure, the Superinſpection, Charge, or Government of the Biſhop, ſhould not be that neither which properly belongs to the Miniſter of Chriſt, but that which belongs to the *Higher Powers*, and committed him to by them, as I have ſaid already; but what that Cure, Charge, Rule, or Superviſure is, ſhould be, or ought to be, and the Boundaries of it, there is a *Conſtitution* to be Made and Eſtabliſht, the Conſtitution of a *Church National*, which requires the moſt Profound Sagacity and Wiſdom of Parliaments.

Let the *Presbytery* in the *North* have their Classes, and their Assemblies; *Episcopacy* in the *South* her Visitations and Convocation, and the *Dissenters* their Communions permitted all by Law, the Queen hath her Government over them by that Law, and the Ecclesiastical State of the Realm made to consist of Three Forms Unified into a Church National, and Independent on any Jurisdiction but the Queen's only.

If a Design now hereupon for advancing the *Union*, which through God's good Providence is already made between the *Scots* and Us in this Nation, does begin to appear for the farther making both Nations not only One *Kingdom*, but One *Church* also of *Great Britain*, it is a Thought will be Worthy the Consideration of Future Parliaments, and of the Present Members of this House of Commons, who in their late Address to the Queen have these Words. *As we are* Britains, *it is our Common Interest to promote the Union between the Parts of* Great Britain, *on which the Safety of the Whole does depend.*

To this End I must inform them, that there is a *Draught for a National Church Accommodation*. Printed about Two Years since by *J. Darby*, Printer in *Bortholomew-Close*, which at the first Composure was communicated to that Minister of State the Lord *Marquiss Hallifax*, at the Time when King *Charles* was for the Papists Sake designing Toleration, with the purpose and some likelihood of Effect. It was an *Accommodation* intended only for the *English*,

Engliſh, and but a Sheet or Two when ſhewn to him, Entituled, *Materials for Union*, but put out with Supplement once before, and afreſh of late, in Four Sheets, to do better Service upon our Union with the *Scots*, and thereupon Entituled, *A Draught, whereby the Subjects of* North *and* South Britain, *however different in Judgment and Form, may be united in regard of the Queen's Headſhip over them both into One Church, as One Kingdom of* Great Britain.

Let not any ſay this cann't be done before they have thought of it. *Epiſcopacy* is one *Form* of a Church, *Presbytery* another, and *Independency* another, and it is true theſe Three *Forms* cann't be One Form, or One Church of Chriſt, but theſe Three Churches of Chriſt can be Eſtabliſhed or Allowed by the Law of One Kingdom, and that Kingdom being a Chriſtian Kingdom, is a National Church, whereof the Queen in her Parliament is the *Pars Imperans*, or Head, and the Three Churches *Pars Subdita*, the Body, and there wants nothihg but making the Biſhops the Queen's Officers for the *Organizing* it, and declaring it to be ſuch by an *Act* to perfect it. And is this a Deſign Unpracticable? No, but hard to be ſet about, and indeed leſs hard to be done, (being *One Church* Unorganized already,) than to get it thought it can be done. I did not my ſelf think any Union but a *Federal* one could have been attempted between *England* and *Scotland*, but when I ſee now Both Nations *Incorporated* into One *Civil*, I deſpair not but they may be ſo into One *Eccleſiaſtical*

cleſiaſtical Polity alſo, if Time enough be taken for it, and Heads Sagacious enough ſet about it. Church-Work we know is a Work of Years; yet finding ſome Strokes and Lines drawn in that *Draught*, which are as it were ſo many Scaffolds ſet up towards the Building, I would have none diſcouraged in their Endeavours for Improvement, and hope of going forward to its final Succeſs, ſeeing that although it ſhould be as long as *Paul*'s hath been in doing, it will be worth the while, (being of more truly great Concern,) if it be done at laſt.

In the mean Time, who can doubt but ſome of the moſt Eminent, Learned, Judicious, and Worthy, of the *Scots* themſelves, would be pleaſed to be made the Queen's Officers, endowed with Honour and Riches, to *Protect* the Presbytery, not *Deſtroy* it? And, who are they that are for *High-Church*, ſo much determined on what they would have by it, but they may be indifferently ſatisfied with this, that though they allow *Presbytery*, they have hereby a *Biſhop* ſet over it? A Biſhop, but what Biſhop? Such a one as in Conſcience they can admit, and thank them for him; a Biſhop not to break or change their Government, but to defend, prune, and preſerve it.

If *Epiſcopacy* be held Divine *Stricti Juris*, or if *Presbytery*, or any *Form* of Church Government, be held *Jure Divino*, ſtrictly taken, that is, by Command of God, Chriſt, or the Scripture, ſtrictly required, then muſt our Parliament be made Sinners, our Queen's Supremacy,

macy, which She hath by Law, be taken away, Her acting with the Houſes accordingly in the eſtabliſhing Presbytery and Epiſcopacy both in one and the ſame *Britiſh* Kingdom, be againſt God's Command, and our admired Union between *Scots* and *Engliſh*, which ſtands on that Eſtabliſhment, be again unhinged; which is not by our Queen ſo much already engaged, nor other Proteſtant Sovereigns, I will add, not by any True-hearted *Britain* to be endured. I *find no Jure Divino* (ſaid Lord Keeper *Bridgman*) *in my Law-books.*

I had done, and having wrote out my Paper, (with a little beſides) and given it to a Printer, he ſhewed it to a *Scotch* Gentleman of Underſtanding, and Intelligence, who agreed with my Sentiments, but cautioned him againſt Printing it, leſt ſome Epiſcopal Men in *Scotland* ſhould make uſe of it to get ſuch a Liberty to their Conſciences as will endanger the Union. A ſtrange Thing to me that knew not what it meant, or how our Union could be undermined by ſuch Means as procures it. But I enquired not, being confident that the Queen herſelf, and her Council, ſo deeply concern'd in the making, will look to it that no Toleration already granted, or to be granted, ſhall *break*, but *corroborate*, that Bleſſing. For my part, I am Innocent of any Deſign in my Writing this Paper, but what is open, and in the *Draught*, which was projected too long ago to conſpire with any preſent Entendment. If there ſhould be any therefore that deſign the making *High-Church* otherwiſe than I, by bringing all Chriſti-

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ans in *Great-Britain* under One *Form* of Government, which is *Epiſcopal*, as if required by Chriſt, ſo as to ſuffer no other, which is, making the Three *Forms* allowed now by Law to be One only by deſtroying the Two other, when I do it by preſerving them, I declare I am not for their *Secret*, but for preventing it, ſeeing beſides the Suſpicion of what it may produce, ſuch a *One* Church muſt be but a *Law* one, and Poor one, by ſhutting ſo many out of it.

And what if there be ſome Conſciencious Epiſcopal Men that have imbibed ſuch ſingular Opinions as makes them ſeparate from their Brethren, and ſeek to ſet up a New *Form* of Church different from the Three, by Allowance they would have made them by a Law? Why, let them have it for me under that of *Exemption*, provided there be no Prejudice thereby to the *Forms* already eſtabliſhed, but an Acknowledgment of the Queen's Supremacy over it by Oath required, for then I have nothing to ſay againſt its being Part, as the other, of that Church, whereof She is Head, which is not either of them, but over them all, in the Nation. And though ſome Wiſer *Scots* may except againſt ſuch large Indulgence of the *Legiſlature* to Mens Conſciences, I have no Exception, unleſs this, that I ſee no Cauſe to have it ſought. For it is indeed my Opinion, that as the whole People owning the ſame God, were *the Church in the Wilderneſs*, called ſo as the *Jews* Church, ſo every Perſon in that Kingdom that owns the Doctrine of the Churche Creeds

Creeds, (I ſay *Doctrine* which I may approve, and not the Damnatory Clauſes in the *Athanaſian*,) and the Queen's Headſhip over them, by their Oaths of Fidelity to Her, and are tolerated by Law, let them be never ſuch *High Churchmen*, call them *Nonjurors*, *Jacobites*, *Papiſts*, or any Thing they are not, they are to be reckoned for Members of the Church, as *National*, as well as other *Diſſenters*, or myſelf; and the Diſſenters, as well as the Biſhop of *London*, of *York*, or *Canterbury*.

I will ſay farther, for I muſt, in regard to the *Anabaptiſts*, who are, and the *Quakers*, who profeſs themſelves in their Addreſs to the Queen for Toleration, to be *Proteſtants*; that if the *Legiſlature* do tolerate them, and the Quakers will own the Queen's Supremacy with this Solemn Aſſeveration, *I call God for a Record upon my Soul*, inſtead of, *I Swear*, which *Paul* uſes, and they may uſe alſo without Scruple, they may then (as for me) be admitted for another *Form* of a Particular Proteſtant Church, (with the Anabaptiſts, and other Independents,) into the *National*, as well as theſe High-ſtown Epiſcopal Diſſenters, who are indeed the moſt Strange and Notable *Separatiſts* of any in the Kingdom.

To ſpeak more caſtigately, and moſt plainly, by *Jacobites* and *Papiſts* owning the Queen's Supremacy, there is none muſt mean *Jacobites indeed*, that are for bringing in the Pretender, and diſown Her Right; nor *Papiſts indeed*, who hold the Pope to be the Head of our Church, and deny it to the Queen; for if ſuch owns

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the Queen's Supremacy by Oath, they are to be look'd on as converted, or elſe no longer *Nonjurors*, but *Perjured* Perſons: No, by ſuch ſo called, I mean thoſe High-Church Epiſcopal Men, who have ſuch Singular Exceptions, as makes them (I have ſaid) to ſeparate from thoſe they call *Low*-Church in their Worſhip, and yet believe, with the Learned *Dodwell*, that all but ſuch as are of the Epiſcopal Church are out of the Ark, and cann't be ſaved. Or rather, I will mean them, and all Sorts among us in general, that differ in any Thing from the Epiſcopal Church, and yet are of the National; for if the *Tares* muſt grow together with the *Wheat*, and Chriſt admits *Good* and *Bad* in his Kingdom, or Church as viſible, why ſhould not the Queen do ſo in hers?

Theodoſius, as I remember, *Gratian*, and ſuch mild Orthodox Emperors, are noted in the Eccleſiaſtical Hiſtory for their ſuffering the *Novatians*, and ſome other *Sects*, to have their Churches, even in *Conſtantinople*, when the *Arian* Emperors, ſuch as *Conſtantius*, *Valens*, were for expelling and perſecuting all that differ'd from that Opinion.

And now then, to make of theſe Men, who are Super-Epiſcopal, together with others of all our aforeſaid *Particular* Churches, *One National*, is a Work of ſuch Moment as cann't be expected to be *perfected* but by great Wiſdom, and long Time; and I dare propoſe it only to be *began*, which it would greatly be with a Vote in the Houſe, and

and recorded to this Effect. That foraſmuch as a Chriſtian Kingdom, where the *Higher Powers* and the *People* are of One Profeſt Religion, is all one as a National Church, and we in ours are Profeſt Proteſtants, whoſoever he be, of any of the Churches allowed by Law, that owns himſelf a *Chriſtian* by profeſſing the Doctrine of the Creeds, and to be a *Proteſtant* by his Oaths of Fidelity to the Queen, he is to be held for a Member of that Church whereof She is Head, and to have Right to Her Protection.

Let me add, if another Vote may paſs alſo, That for the Peace of the Churches allowed by Law, and their Concord one with another, there be ſome *Rules* authorized by the Queen, as Head and Supreme Governor over them, and the *Biſhops* made her Commiſſionated Officers to ſee thoſe Rules, Canons, or Injunctions, (as the Meaſure of their Power,) to be obſerved in their Dioceſſes by all the Churches in their orderly walking according to their Principles, without Detriment to the State or Religion, then will this great Eccleſiaſtical Body be Organized, and brought to ſome Perfection.

There are ſome Things in the *Presbyterian* Government that are Offenſive to many of the Wiſe and Godly *Scots*, and ſome Things in the *Epiſcopal*, and Gather'd Forms, may offend others: If they be Holy, and recommended in Scripture, they muſt not be altered, but if otherwiſe, it is fit they be

ſubject to the *Rules* mentioned, whereby they may be moderated and redreſſed: On the contrary, the Want of Diſcipline in the *Epiſcopal* Church at Preſent, is the Cauſe that Atheiſm, Deiſm, Scepticiſm, and ſuch open Impiety, having had no Curb, does ſo abound in our Kingdom; and there is no Means like this, an *Officer* of the *Queens*, to reclaim it: As Officers of *Chriſt* the Biſhop cann't do it, for he hath only a Power of *Excommunication*, and if they be not of his Church, he cann't Exerciſe it on them, or if they be, they Care not for it.

Theſe Rules now we will ſuppoſe are to be at firſt drawn and compoſed by a Number of the moſt Wiſe and Impartial Members of the ſeveral Churches, ſelected and congregated by the Queens Commiſſion for that End, which upon an Addreſs of the Houſe She may grant when and how they deſire; and the firſt Scheme or Conſtitution being drawn, it may be committed to a *Convocation*, and from them to a preſent *Parliament*, yet ſo as Amendments after Experience and Improvement be left to future ones for *finiſhing* Work, wherein the *Hic Labor* and *Hoc Opus* will ſtill lye. For we may hope that the *Errors* which is in ſome of theſe Churches, as the *Faults* which are in all, may in Time come to be reformed by the Wiſdom of ſuch Rules, ſo long as a Care over one, as well as the other, be taken by the Head, and theſe Officers, which unleſs Members of the ſame Body,

Body, they had no Power or Obligation to take.

And by this Means may the Biſhop's Office be diſtinct indeed from other Miniſters, though not made ſo by *Chriſt*, but by the *Queen*; or not by the *Scripture*, but by the *Law*; and being ſo made uſeful to all Sort of Profeſſors, that Scandalous ſaying will be removed, that ſince the Biſhop can no longer perſecute the Diſſenter, he has nothing to do but to ſerve the Court with his Vote in the Houſe of Lords. This is but Slanderous Miſunderſtanding, for by this Officer there will be this ſingular Benefit, that we need have no fear of Toleration, ſeeing all the Evil of it will be prevented, and the Good of it enjoyed by him. Some one or other perhaps, that are Epiſcopal Men, may ſtand on their *Jure Divino* Claim, and be angry with me for this Paper, but the Biſhops, of any ought to be moſt pleaſed: If they be not, they don't require my giving them Cauſe.

We have now a *Convocation*, and licenced by the Queen to act, and ſome Reformation, and much Good may be expected from it to be done, that concerns the *Epiſcopal* Church, but as for the other Churches, the *Presbyterian*, and *Independent*, and the different Sorts thereof, which are ſecured by the Law from Penalties, there is little or none of the Good mentioned like to come to them by the *Biſhop*, until the *National* Church be allowed to conſiſt of them, as well as others, and He be made an Officer of the Queen, (which I have propoſed,) for the External Government of it, by a New Conſtitution.

The Truth is, the Doctrine of King *Henry*'s Headſhip over the Church hath been ſo obſcuredly explained for want of a right diſtinguiſhing the Church of *Chriſt*, and the *National* Church, *quà National*, that moſt of our Epiſcopal Preachers are afraid when they come to Pray for the Queen in their Prayer to call her *Head*, though Supreme they do; but by the Queen, let us underſtand the Queen in her Parliament, for ſo it is She is Supreme, and by the Church, not the Church *Univerſal*, nor the *Particular* Churches, Epiſcopal, Presbyterian, and Gather'd, Allowed by the Law, but the Church *National*, conſiſting of theſe Particular ones; yet is no one of them, but over all of them; and then there is no Fear or Scruple in our calling Her what King *Henry* hath made Her, nor for any Proteſtant Prince to aſſume that Title in their Dominions.

We muſt not paſs yet the Diſtinction mentioned without farther and plainer Light, leſt we miſtake by underſtanding it ſo, as if our *National* Churches were not of Divine Appointment as others, when it is manifeſt by the Prophets that *Kingdoms* and *Nations* were to be brought into the Church of Chriſt. The Church of Chriſt therefore muſt be conſidered as *Univerſal* conſiſting of all Chriſtians on Earth, and in Heaven, whereof *Chriſt* is Head: Or as *National*, whereof the *Higher Powers* are Head: Or as *Particular*, which are in the Nation as Parts of it, whereof *Biſhops* and *Miniſters* are Rulers. The *Parts* (we know,) though numerirally different, do make one

Whole

Whole, and yet the Whole is not the Parts. The *Epiſcopal* Church is not the *Presbyterian*, nor the *Presbyterian* the *Independent*, yet all Three make One *National*, and that nevertheleſs diſtinct from them. The *Particular*, the *National*, and all Churches, make the *Univerſal*, and yet the Univerſal is not the National, nor the Particular, but in one Reſpect they are all the *ſame*, and *diſtinct*, in another.

The Liturgy, the Articles, the Homilies, and Canons of the Church, belong to it as *Epiſcopal* The Aſſemblies Directory, Confeſſions, Catechiſms, Lay-Elders, Books of Diſcipline, belong to it, as *Presbyterian*: Extempore Prayer, the *Savoy* Confeſſion; a Church Covenant, belong to it, as *Independent*. They agree all as to the main in *Doctrine*, but differ in *Government*, which yet in neither of them is diſcordant to God's Word, as they judge. They bear with one another; the Queen ſuffers them; and the Laws requires it. Oh! When will this Nation, come to be Wiſe, and ceaſe from Contention and Clamour of Parties, but ſo much as they muſt needs.

To conclude, The Eyes of the Nation are upon the Preſent *Houſe of Commons*, having been ſo *Singularly* Choſen, which as it makes the Wiſeſt of them to be wary in what they do, ſo may it prompt them to indulge and fulfil the Expectation we have of ſomething *Extraordinary* to be *done*, (or at leaſt *begun*, ſo far as can,) for the Publick Good; and what is worthy, their moſt Excellent Wit and Endeavour is this I have ſuggeſted, the making *Great Britain*

tain One National Church, which thereby will be made *High-Church indeed*, that ſo many are for, but knew not before how to make it.

In the Name of *God* then, when Time ſerves, let there be a *Committee* for Religion uſual in Parliaments, and in the Name of the *People* let there be an *Inſtruction* to them to ſet upon the improving our *Union*, and take in Conſideration the *Draught*, (which they may Command to be Reprinted,) ſo to mould and cultivate the ſame, (by adding or ſtriking out what they pleaſe for meliorating it,) that we may at length have One National *Church*, as One National *Kingdom* of *Great Britain*: And thereby an Example ſet to other Nations for avoiding that bloody *Hereticating* all others but themſelves, which is *Popery*, and Rooting Perſecution, (if it might be,) out off the Chriſtian World.

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